

THE
BURTHEN
OF
A LOADEN
CONSCIENCE:

OR,
The Misery of Sinne.

Set forth by the Confession of a
miserable SINNER.

The twelfth Edition.



LONDON,

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Marigold in Pauls Church-yard. 1635.

o Lord in ^{thee} is all my trust
give care unto my wofull end
me not y^e am unworth but bonnet
heavenly eye: Behold how I doe still
lament my sinnes whar I doe
= end: o Lord for them shall be them
sith y^e to please & doe intend

no no shy will is Gint
to deal wth sinners in thine ire:
But when in hart shay shall repen
thou grant it



The Author of this Booke
to the Christian Reader.

Pardon, I beseech you for the love
of your deare Saviour and mine,
whatsoever in this Booke is offensive
unto you, & pity (as I know you doe, if
you belong indeede unto the Father
and Fountaine of mercies) pity the
misery of your poore brethren and
sisters, who are all naturally sold un-
der sinne, and cry out with that glo-
rious Apostle Paul, Oh wretched man
that I am, who shall deliver mee
from the body of this death? Rom. 7. 2.

*And now, yee blessed of the Lord, I
have good newsto tell you. I that wrote
The Burthen of a loaden Conscience,
am about to write The unburthening
of a loaden Conscience, or, The blei-
sednesse of Grace: for it hath pleased
the Lord God to deliver mee out of the
deepe bondage of sinne. And therefore*

To the Reader.

*my desire is to glorifie his Grace in
publishing my deliverance; which if it
please him to give life and power, as I
trust hee will, you shall very shortly
see. In the meantime pray for me, I
beseech you, who will most heartily
pray for you. And thus I rest,*

November 27. 1613.

Now not ashamed to tell you my name;

Your most unworthy brother,

RICHARD KILBY.

*Minister of the Parish called All-
hallowes in Derby.*

To

To all Christened People.

K Knowing the great Honor which Almighty God hath graciously given unto you (for you are his children, and his Holy Ghost is in you) do therefore acknowledge my bounden duty next after God, unto you: and accordingly with humble reverence dedicate this my Confession, first to God, and then to you his dearly beloved children.

I wrote it in deadly disease of body, and in dolefull trouble of mind: my purpose was to glorifie God, and to shew unto all people the horrible bondage of sinne, that they might plainly see it, truly feare it, and timely prevent it. Herein if any shall thinke me over-haish, and too plaine, I be-

To all christened people.

seech them to weigh in their conscience, what it is to be at the doore of death, and the gate of hell; terrified with the sight of Gods wrathfull judgement, and in continuall danger of sudden death. This is no time to cover, or to colour my sins, but to lay them open, that it may please God mercifully to cover them. To this end, I do humbly crave your Christian furtherance, in earnest praier to God for my confession, and for me. For my confession, that it may prosper against sin: for my selfe, that I may be delivered out of hell, and received into your heavenly company. I aske no more, but to be the very lowest of all people that shall be saved. Which if it shall please the blessed God, through your prayers in Jesus Christ to vouchsafe
unto

To all christened people.

unto mee most unworthy, then
shall I be in good hope to live, &
set forth an *Hallelu-jah*, that you
may praise God for his mercy,
his mervellous mercy towards
you & me. Then shall you know
the poore sinners name, that
now beggeth the benefit of your
prayers. Hallowed be the name
of God, & his blessing bee upon
all Christened people, men, wo-
men, and children, for evermore,
Amen.

Thus I humbly take my leave,
June 13. 1608.

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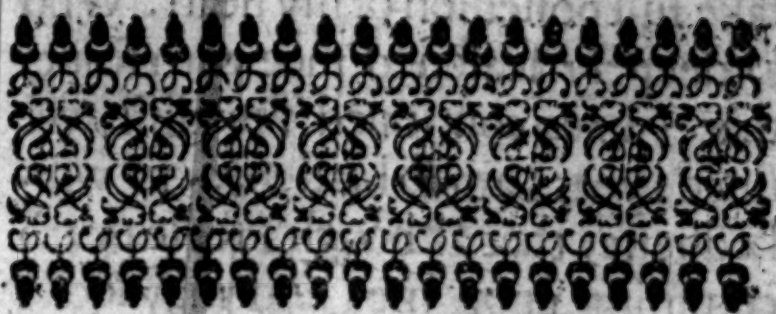
To



To the Printer.

IF any thing which I have written
doe seeme unto godly learned men,
not likely to worke well for the destru-
ction of sin, I desire that they will take
the paines to amend it : so as they will
answer their doings therein unto the
Lord Iesus Christ, when all purposes
and causes shall bee brought to light. I
protest before God, that nothing be
mitigated concerning me, by turning
I am, into I was, &c. It is very needfull
for a man to know what he is. I know
none but my selfe: I judge none but my
selfe : I intreate others to give mee
leave to judge my selfe, because I feare
the judgement of God, and would per-
swade people to feare God, that they
may escape his judgement, and obtain
his mercy. Amen, Amen. O good Lord
Iesu, for thy holy names sake, say
thou. Amen.

The



The Burthen of a loaden Conscience.

All Christened people, men, women, and children, I sinnefull sinner having by long and wofull experience, found the miseres of sin, am desirous to confesse the same that others may see and speedily turne away from it. Therefore I humbly beseech you, that for Christs sake you will charitably read, or heare this my Confession.

When I was a childe, and first began to understand & speake, then was the foundation laid of all my miseries because I was not by and by entred into the faith and feare of God, but the Divell had leasure to

take full possession of my heart. Who so deeply seasoned mee with sinne, that I have continued sinnefull ever since: yea, I am so hardened in wickednesse, that although I feelee death comming upon me, and may looke every houre when I shall suddenly dye, and bee cast into hell fire, yet I have no power to turne unto God. Wherefore I beseech all people to take warning by mee: let it be your first and chiefeest care to live in the faith and feare of God. Beleeve verily, for it is most true; you are alwayes in the sight of God: Hee searcheth out your thoughts and affections, hee hearkeneth to your words, he vieweth your behaviour, and writeth up all in a booke, with purpose to judge you according to the practice of your life. Beare this continually in minde, and bee affraid to displease God, who shineth over your head with such glorious brightnesse, that if it were his pleasure to shew himselfe openly to the world, the sunne that shineth in the
skie

skie should be utterly darkned, and no earthly creature could remaine alive, by reason of the terrible sight of his Almighty Majesty. Blessed are you if yee have the feare of God before your eyes. But you are in woefull case, if you feare him not.

O all yee parents and bringers up of children, great is the account which you must make unto God. Therefore so soone as your children be able to understand and speake, accustome them to know and feare God. Take good heed lest the Devil get the first possession of your children: for he knowing that as little ones are seasoned in the beginning, so they are likely to favour ever after, will lose no time, nor let passe any occasion to sow his cursed seed in them. This many parents and tutors of children doe little thinke of; and therefore give the Diuel leave to worke his will. But doe you minde it, and in the name of Christ kindly perswade your children to beleieve in God, and to feare him; oftentimes
telling;

The Burthen of

telling them what is good, and what is naught : and that the good cometh of God, and naught from the devill ; and therefore if they would love and practise goodnesse , God will love them , and keepe them safe from the devill ; but if they love and practise naughtinesse , God will forsake them , and leave them to the devill.

Why do so many teach little children to say, and to do that which angreth Almighty God? the fillie children seeing their parents and others so much delighted with evill, are settled in beleefe that it is good. Thus the devill is furthered in working the destruction of children.

But some say, that unlesse children be framed to mirthfull wantonnesse, they will not prove wittie. To which I answer , The children of God are wittie to say and doe good : the children of the devil are witty to say & doe evill. Now consider to whom you doe liken your children, to God or to the devill; for like will to like.

Chil-

Children give great heede to that which they see or heare, especially in their parents, and governours: therefore all people, as you will answer to God, bee carefull what you say or doe before children; for they will thinke, that they may safely say as you say, and doe as you doe. Let not children bee over much among servants; for many servants love to bee teaching children that which is naught.

O ye godfathers and godmothers, remember that you are bound unto God for the good bringing up of your godchildren.

In the beginning of Christian religion, people were very carefull of bringing up their children: whereupon a learned Jew was wont to say, that Christians were called tillers; because they did diligently till the hearts of those that were under their charge, sowing in them the seeds of godlinesse.

There are too few such tillers nowadaies: that heavenly husbandry and blessed

bleſſed tillage is laid aſide. Our moſt mighty Lord God for his Son Jeſus Chriſts ſake reſtore it, and be mercifull to young children, that his holy Ghoſt may fill their hearts with grace and goodneſſe. Amen, Amen.

AS I grew in age, ſo I encreaſed in ſinne, provoking Gods diſpleaſure continually, who notwithstanding patiently endured mee, yea and delivered mee out of many deadly dangers, whereinto I by folly and ſinne did thruſt my ſelf from time to time. Moreover of his great goodneſſe hee gave me knowledge of his righteousneſſe, and of mine owne ſinnes, mooving me oftentimes to leave the way of dāmnation, and turne unto his bleſſed Majeſty through Jeſus Chriſt: aſſuring my heart, that in ſo doing I ſhould be bleſſed, but otherwiſe curſed and condemned. But all this did not prevaile with my reprobate heart, which being utterly hardned in ſinne, and void of repentance, cauſeth me to heape up wrath
upon

upon wrath, and vengeance upon
vengeance, to the increafing of mine
everlafting torments in hell fire.

All manner of people, young and
old, take heede by me, Have no more
Gods but one.

Confider well what he hath done
for you. He made you at the firft like
unto himfelfe, in wifdome and holi-
nes: and when you were by fin made
like the Devill, and muft therefore
have beene condemned to hell tor-
ments, God fent his only Son, who,
taking unto him a body and foule,
was a man, and fuffered great wrong
and a shamefull death, to procure
your pardon, and to buy you out of
the devils bondage, that ye might be
renewed to the likenefle of God:
& now he hath fent the holy Ghost
to enter and take poffeffion of your
hearts, cleafing you from fin, which
is the devils likenefle, and making
you righteous, which is the likenes
of God; to the end ye might be fit to
keep company with all Saints in the
joyes of heaven. Call to minde how
long.

long yee have entertained the devil, and kept out the holy Ghost; and with how great patience God hath hitherto suffered you, and kept you alive, because he would not have you to perish, but turne, and be saved. O what is the reason that people doe not love this God above all things? yea above their owne life? Surely the reason is, because they lack faith: for they do not esteeme it their only happinesse to be in the favour of God, but like unto brute beasts give credit to deceitfull shewes and flattering inticements, and so are wilfully snared of the Devill, who with his alluring baites, draweth them on to destruction: and the further hee draweth them, the surer hee is of them. Therefore all people for Gods sake take heede, doe not delay the time as I have done, thinking to turne unto God to morrow, and next day; for the longer yee continue in sinne, the harder it will bee to repent, because the Devill doth every day get more and more power in you, till
your

your heart be full filled with wicked-
nesse, and so God doe everlastingly
forsake you. Never be at quiet with
your heart, untill you be in love with
God. Study, and strive to compasse
the love of God: joy in whatsoever
furthereth you unto it: grieve at all
that hindreth you from it.

How shall I endeavour to love
God? Love that which is good, and
hate that which is naught: for good
commeth of God, and evill is of the
Devil. The thought is the beginning
of your good, and of your evill. An
evill thought is sent from the Devill,
and if you entertaine it, it bringeth
in the Devill. A good thought is sent
from the holy Ghost, as a messenger
unto your soule; if you receive it, &
make much of it in your heart, the
holy Ghost will enter, and putting
out the devill, will fill you full of hea-
venly grace. Therefore doe as the
Psalme biddeth you, *Lift up your* Psal. 24. 7
heads, O yee gates, and bee ye lifted
up, yee everlasting doores, and the
King of glory shall come in. With-
draw

draw your minde from all evill thoughts, and thinke upon God and godlinesse, cleave thereunto with full purpose of heart, and study how you may alwaies doe his will with diligence, and suffer his pleasure with patience: assuring your selves, that if you give your minde to serve him, he will not faile you, nor forsake you; but preserve you to his everlasting kingdome and glory. Doe not endure to thinke, say, or do any thing against your conscience, but alwayes be carefull to please God.

My heart being not knit unto God, but to the world; I framed my Religion to mine affection, and mine affection to imagination; first, I was hote against the Romane religion, then being much befriended by some that favoured that religion, I to gratifie them, grew in good liking of it also, yea so farre forth, that I became a Recusant, was received into the Church of Rome by a Seminarie Priest, and did what I could to perswade many others to learne that way.

But

But when trouble was likely to fall upon mee, I went to Church againe, and so by little and little fell off; yet so, as where I found any of that religion, I was still futable unto them.

After this I being kindly used of some, that were commonly called Puritans, took liking of their opinions; yea, and in some points was ready to runne beyond them; and all this in great shew of zeale towards God; so that I made my selfe beleewe, that I was in the right way, and did well.

I doe often wonder at my selfe, how fervent I was, first a Protestant, then a Romane Catholike, afterward a Precisian; so that I tooke upon me to rebuke many, yea and some of high degree, as though I had been a very man of God, full of the holy Ghost, whereas indeed the devill was in my heart, and therefore all my wayes were sinnefull, and displeasing unto God.

O all yee Christian people, take heed by me: do not rashly give your mind to fancy this or that Religion: but

but first of all settle your heart in the feare, and love of God. Make conscience betweene God and your soule of all that you thinke, say or do. Serve God in your spirit, unfainedly turning from sinne, and striving to please him. Till you be thus settled in true godlinesse, it is vaine, yea and dangerous to hammer and meddle with points of Religion: for your heart being uncleansed, and your affections unrighted, God is not your leader, but the Divell; who will strangely deceive you, and make you proud of your doings, when you sinke in your sinnes before the face of God. Therefore submit your selves humbly to God, weane your soules from sin, that yee may be wedded to Jesus Christ, and by his spirit bring forth such fruits as are pleasing to God; which if you do, God will surely lead you into all truth. Of what side soever you be, do nothing against your Conscience, nor despise the practise of Religion in them that are contrary to your opinion. But if you
bee

be sure that they are in the wrong
way, pity them, and pray heartily to
God for them, that he will merciful-
ly inlighten their mindes, and turne
their hearts. To which end you must
endeavour to serve under God with
the holy Ghost; that you may helpe
to overcome the enemies of Gods
truth; not with the weapons of the
world, as reproachfull speeches, and
cloudy practises; but with the ar-
mour of God; as charity, humblenesse,
meekenesse, patience: for these are
the meanes to overcome evill with
goodnesse, and turne mens mindes
from false opinions to the true Reli-
gion.

True Christianity is an holy Priest-
hood, to offer up spirituall sacrifices
well-pleasing to God through Jesus
Christ. A true Christian doth faith-
fully intend to offer first himselfe,
and then others vnto God. In offering
your selfe, you must begin with your
heart; for God saith, *My sonne give
me thine heart.* Your heart must be
wholly set upon God, alwaies desi-
ring

ring to enjoy his grace and favour. Secondly, your tongue must be sacrificed unto God, that it may be as the penne of a ready Writer, to glorifie and please God in every word that commeth out of your mouth. Thirdly, your apparel, gesture, eating, drinking, buying, selling, borrowing, lending, labour, pastime, and all your behaviour must bee sacrificed to God, that in nothing you dishonour or displease him: yea, your body, soule, life, and all that you have must bee dedicated and given to the service of God. A good subject doth beare the minde, to spend both life and goods in defence of his Prince & country: therefore a true Christian ought much more to sacrifice all his power and possibilitie to uphold the *Kingdome of Jesus Christ*; first in maintaining the ministry of his Word and Sacraments, which is an offering greatly accepted of God.

Phil. 4. 18.

1eb. 13. 16.

2. In succouring his poor; with which kind of sacrifices God is well pleased; as may appeare by that which the

holy

holy Ghost saith of a charitable man:

Hee hath dispersed, he hath given
to the poore, his righteousnesse endu- Psal. 112. 9.
reth for ever.

Whatever mercy is shewed to a Chri- Mat. 15. 34
stian in necessity, is shewed to Christ
himself; & he that is any way unmer-
cifull unto a Christian, is unmercifull
to Jesus Christ himselfe, and so Christ
will professe at the day of Judgement.

It is a singular sacrifice to doe good Prov. 15.
against evill, & kindly to succour your 21. 22.
very enemy in necessity; for there-
by you do your good will to offer your
enemy unto Almighty God, in turning
him from enmity and evill, to peace
and goodnesse.

Saint James saith, Hee that turneth Iam. 5. 19.
a sinner from going out of his way, 20.
shall save a soule from death, and shall
cover a multitude of sinnes. In what a
fearfull case are they that sacrifice ma-
ny to the devil, driving them by enmi-
tie, or drawing them by evill allure-
ments & naughtie examples, as I have
done? He that will offer the sweete
sacrifice of turning others unto God,
must

must first with all diligence turne himselte from sin; that his life and conversation may bee holy, and unblameable: for then others will beleeve that God is in him, and therefore they will have a good opinion of him. All people by the light of naturall reason, doe honour vertue and honesty. But if your behaviour bee faulty, as mine is and ever hath been, you are unfit to turne others, being not turned your selfe.

Secondly, if your conscience bee cleare, and your conversation faultlesse, you must not disdain sinners, as the proud Pharisee did: for then you marre all, because pride is of the devill, and *God resisteth the proud.* But you must pity their case that do evill, and mourne for them, as King *David* did.

Thirdly, you must pray devoutly unto God for them, that he will mercifully ordaine some meanes to deliver them out of the devils bondage: and that it may please him to give you the grace, to bee one of his worke-

workemen in so honourable a businessse.

Fourthly, you must wait for any fit occasion, that you may humbly and kindly intreate them, to consider well in what a dangerous case they are; displeasing God, serving the devill, and working their owne destruction. If you see or heare that any under your government doe sinne, whether it bee your childe, or your servant, you are bound to break them from their sin by faire meanes if it may be, or else by correction and punishment.

But if you see any such sinners, as are your betters in degree, or such as you have not the heart to rebuke; you must so much the more earnestly pray unto God for them, and strive more painfully to shew them, by the light of your conversation, what they ought to doe.

When you goe about to tell any one of his fault, take God in your minde, and humble your heart, that you may do it in the spirit of meeke-

B

nesse,

nesse, gentlenesse, peaceablenesse, and patience, carefully keeping out anger: for the wrath of man worketh not the righteousnesse of God.

Het that doth worthily receive the holy Sacrament of Christs Body and Bloud, doth offer unto God many Sacrifices together: for that Sacrament is a representation and setting forth of the sacrifice of Christ, who upon the Crosse offered himselfe unto God the Father to pacifie his wrath, and to purchase his grace for all people: whereupon Almighty God doth offer his gracious pardon, and heavenly blessings to all that will worthily receive them. And if you will worthily receive the Body & Bloud of Christ, you must offer unto God, First, a sorrowfull heart for your sins, confessing them to his glory and your shame. Secondly, you must offer unto God the sacrifice of faith in Jesus Christ, beleeving verily that he is the onely Sonne of God, God and man, and crying unto God for mercy in his Name, beseeching God that
for

for Christs sake, hee will forgive you your finnes, and cleanse you from all finnefulnesse. Thirdly, you must offer unto God a charitable heart towards all people; for God will not accept your heart, if it be not in charity, yea settled to keepe the unity of the spirit in the bond of peace. Fourthly, you must offer your selfe wholly unto God, to doe and to suffer his good pleasure. Fifthly, you must offer humble and hearty praise unto God, for all his gracious gifts given unto mankinde: specially for giving his onely Sonne Jesus Christ to bee our Saviour. Sixtly, you must offer of your goods, a first fruits unto God, towards the supplying of Bread and Wine for the Communion, towards the reliefe of the Minister, and of the poore.

By Baptisme yee are grafted into Jesus Christ, as if branches of a wilde Vine were grafted into a true Vine; and by worthy receiving the holy Communion of Christs Body and Bloud, yee are fedde and filled with

the graces of Christ, as graffes are nourished with the sap of that tree, whereupon they are grafted. I wicked wretch received at first for fashion sake, negligently: afterward inclining to the Romane religion, I received for feare of the Lawes of this Land against my will disdainfully; reckoning it as a thing of naught, which I received. Whereby I do think in my conscience, I did sore displease Almighty God. The Lord Jesus Christ give grace, that no man or woman may hereafter receive his Bodie and Bloud unworthily.

I was not given to pray unto God, nor indeede knew how to pray, and therefore was not blessed in that which I did practise. All people be carefull to pray alway, in the beginning, continuance, and ending of all good imployment. Whensoever you are about to thinke, to say, or to doe any thing, pray unto God, that he will for Christs sake give you the grace to thinke, say, and do his will:
and

and for every blessing which hee gi-
veth unto you, be mindefull and for-
ward to give him thanks. When you
purpose to pray unto him, or praise
him, quicken your faith in this man-
ner: first, beleeeve that you are in the
sight and hearing of God: beleeeve it
so verely, as you did see him with
your bodily eyes. Secondly, consider
his almighty Majesty, and your owne
vile basenesse, being as you are a sin-
ner, dust and ashes, and thereupon
humble your heart, as if you would
cast your selfe flatte upon the ground
before him. Thirdly, with all reve-
rence, and diligent discretion lift up
your minde, and utter your heart un-
to him. You may well pray to God,
or praise him in your heart, although
your mouth speake it not: but you
cannot well speake unto him with
your mouth, unlesse your heart doe
wholly intend and thinke upon that
which you say: for it is your heart
that God gives heede unto. In your
prayer and thanksgiving shunne the
pride of words; for God loveth plain



speech, and use no needlesse circumstance; because hee loveth no idle words. Be very carefull and fearefull, lest in any thing that you say unto him, you displease him; for wee are apt to displease God every way, yea even when wee thinke to please him. Pray very leasurely, for haste maketh waste. Because I wanted instruction how to pray, I am desirous to helpe others the best that I can. Let your first praier bee for the forgivenesse of your sinnes, in some such manner as this: O Almighty & most dreadfull Lord God, I loathsome sinner, unworthy to live in thy sight, doe humbly beleeche thee, that for thy onely sonne Iesus Christs sake, thou wilt vouchsafe to forgive mee my sins, and to cleanse me from my sinnefullnesse, that I may bee thine humble and true servant: for unto thee all honour & glory is due, world without end. Amen.

When you purpose to thinke upon, to speake, or to doe any thing, pray for grace and good speede; O

Al-

Pray

Almighty God, Lord of heaven and earth, the onely giver of all good speede and prosperity, I beseech thee to forgive me my sins, and so to blesse me in this businesse, which now I do intend, that it may bee prosperous to thy glory, through Jesus Christ thine onely Sonne, who with thee, and the holy Ghost, three persons and one God, bee honoured in heart, word, and deede henceforth for ever and ever. Amen.

When you receive any blessing, or prosperity from God, praise him heartily: O most blessed and bountifull Lord God, what am I that thou givest such blessing unto mee? I am a vile sinner, worthy of nothing but misery and damnation: and therefore it is thy meere mercy, that I am thus blessed. O good Lord, I humbly beseech thee to continue thy gracious favour towards mee, and to make mee every way unfainedly thankfull unto thee for the same, thorough Jesus Christ thine onely Sonne, who with thee, and the holy

Ghost, three persons & one God, bee unfainedly praised for ever and ever. Amen.

When sicknesse, or any aduersity falleth upon you, the first thing that you do, humble your selfe unto God: O most holy, and righteous Lord God, I doe confesse that thou maiest iustly destroy mee bodie and soule, for my many and grievous sinnes, wherewith I have daily and hourelly displeased thee all my life long: therefore I am bound to praise thee, because thou hast suffered me all this while, and now doest so favourably chasten me, to the end that I should repent, and not bee condemned: O most mighty Lord, nothing can happen unto mee without thine ordinance. Therefore I beseech thee, that I may humbly, patiently, and thankfully take this thy correction, to the amendment of my life, and to the glory of thy blessed name, thorough Jesus Christ thine onely son, who with thee, and the holy Ghost, three persons and one God, be right-ly

ly worshipped, obeyed, & praised for ever and ever. Amen.

When any crosse or adversitie doth lie so heavie upon you, that you cannot endure it, make humble supplication to God; O Father of mercie, and God of all comfort, I vile wretch am much grieved under the burthen of my sinnes: and thou hast not laid the whole weight of them upon me: I doe heartily thank thee, that thou hast not overwhelmed mee with thy dreafull wrath, which I have all my life time deserved: and also I humbly beseech thee, that if it may stand with thy good pleasure, thou wilt vouchsafe to ease mee of this, which I now suffer: that I may be the better able to do thee service: but if it please thee not, thy will is holy, thy will be done: onely vouchsafe me comfort and patience, most blessed Lord, that thy holy name may bee glorified of mee in mine obedient suffering; through Jesus Christ thine onely Sonne, who with thee and the holy Ghost, three per-

sons, and one God, bee honoured and praised for ever and ever. Amen.

I was not accustomed to say grace when I was young, but sometime said it for a vaine-glorie, and finding the fashion of the world to bee like unto the manner of brute beasts, following nature and not grace, I became a beast my selfe, falling to meat without any acknowledgement of Gods goodnesse. Afterward, finding that Jesus Christ himselfe, and all good Christians used to say grace, I was touched in conscience, and meant to use it; but having not the power to subdue mine owne will, nor the heart to contrary the course of them with whom I lived, I remained as a reprobate, uncouth and unframeable to every good worke.

All people for Gods sake, accustom your selves to have grace before and after you eate and drinke. If it seeme uncouth unto you, as it doth to many people, be affraid: for it is an ill signe, shewing that your heart

heart is a stranger to God ; and if you be strange to him he will bee strange to you . Therefore by any meanes , overcome that ill quality , and give your selfe to grace . But you may say , It is so out of use with most folke , that if I offer to say grace among them , they will thinke scornfully of me , and reckon me a precise foolish bodie . I answer , First , if you be a Disciple of Christ , you serve a good Master : bee not ashamed of him and his service , lest he be ashamed of you at the day of judgement . Secondly , if you for serving God bee ill thought of , a blessed soule are you . It is a great favour of God , if hee vouchsafe to give you the grace to suffer any wrong for his sake . For great is their reward in heaven that are any way persecuted for righteousness sake .

Grace before meate.

O Blessed Lord God , I humbly beseech thee to pardon my
finnes ;

finnes, and to blesse the food which it pleaseth thee to give me; that I may be thereby nourished, and made able to doe thee true service in my calling, through Jesus Christ thine onely Sonne our Lord and Saviour. Amen.

*Grace after you have eaten
and drunken.*

O Most mercifull Lord God, I am bound to give thee humble and hearty thanks for thy manifold blessings given unto mee, and to all mankinde. Therefore I beseech thee to giue me grace, that I may bee continually thankfull unto thee, through Jesus Christ thine onely Sonne our Lord. Amen.

Use often to say the Lords Praier, so called, because our Lord Jesus Christ made it, and taught it his Disciples. It is a most heavenly Praier, short and sweete, containing all that wee neede, in few words. Therefore you must say it verie leasurely, and
also

h also understandingly.

I According to my weake understanding, I will by the grace of God, briefly open unto you the meaning of the Lords Fraier.

O Father of Jesus Christ, and The Lord
through him the Father of all prayer o-
true Christians, of which number I pened.
trust, that by thy grace I am one.
Thy glorious Majesty, and power-
full greatnesse filleth heaven & earth,
but in heaven thy joyfull counte-
nance is to be seene. Thy Name is
Holy: O let the holinesse thereof be
every day more and more set forth,
that all the world may honor thee in
heart, word, and deede. Thou art the
only rightfull King of heaven and
earth: but the Devill by temptation
hath made us rebell against thee: O
let the kingdome of thy grace come
into our hearts, and put out Sathan
for evermore. Thine Angels, and
Saints in heaven doe altogether o-
bey thy will; O grant that wee chil-
dren of men here upon earth may
like-

likewise be obedient unto thee in all things. Our bodies doe daily neede the comfortable supply of foode, raiment, lodging, and such like; O give us therefore such continuall comfort, as thou knowest we cannot be without. And because it is dangerous to our soules to have too much, or too little of worldly goods, we beseech thee to give us neither more nor lesse; but just so much, as by thy grace may best fit us to serve and please thee. Our sinnes doe deserve thy wrathfull vengeance and everlasting torment in hell fire; yet of thy wonderfull mercy, thou doest offer unto us thy gracious pardon through Jesus Christ, with condition, that wee shall heartily forgive all that offend us: O good Lord, we do forgive them from the bottome of our hearts, and as wee doe forgive them, and not seeke revenge against them, so wee pray thee to forgive us, and not to lay thy heavie vengeance upon us.

The Devill by means of this
world,

world, and our owne naughty inclination, can easily overcome us, and tempt us to his pleasure : Therefore we beseech thee that thou wilt not give us over into his hands ; but by thine Almighty goodnesse preserve us from Sathan and all his partakers. For the kingdome of all blessednes is thine, thou art the right owner of all goodnesse ; all power commeth from thee , and therefore all glory and praise is due onely to thee, O Father Almighty, with thy Sonne, and the holy Ghost, for evermore. Be it even so. Amen.

Pray often and with great devotion unto God, that all Christian people, may bee knit together by the holy Ghost in one faith, and one charity, and shew forth the mightie power of God in their lives and conversations : that the Jewes, Turkes, and all misbeleaving people, may thereby take knowledge that Christian religion is the onely true worshipping and service of God ; and thereupon turne to bee true Christians,

ans. For it is not warre, nor worldly conquest that turneth people unto God; but the holy praier, and heavenly lives of them that serve God.

IF God will not hold him guiltlesse that taketh his name in vaine, what shall become of me, who have all my life time most grievously taken his name in vaine, every kinde of way? For first, I professe my selfe a Christian; that is, a childe of God through Jesus Christ: but indeede I have bin heretofore the child of the devill, because I have done his will, and not Gods will. Secondly, I tooke upon me to be a Minister of Christ; that is, a Messenger sent of God to joyne with the holy Ghost in training people to bee children of God, but indeede I joynd in worke with the devil to make people his children. The very name and word of God I used uainely, rashly, unreverently, and undiscreeetly, to glorifie and please my selfe, not to glorifie & please him.

All

All Christians, take heede to your
selves ; if you wear the Kings livery
serve not the Kings enemy . You
were christened in the name of the
Father, and of the Sonne , and of the
holy Ghost ; therefore serve God,
& not the divell, lest it be proved a-
gainst you at the day of judgement,
that yee tooke Gods name in vaine,
and so yee be found guilty. At that
day neither shall the only preaching,
nor the onely hearing of Gods word
be allowed, for both take the name
of God in vaine , because the one
preacheth, and practiseth not : the o-
ther heareth , and doth not the will
of God : therefore both shall bee cast
away with this grievous sentence, *I
know you not, away from me ye workers
of unrighteousnesse.*

Mat. 7. 22.

23.

Therefore frame your selves to be
obedient unto your Lord, and do not
thinke, speake, write, heare, or pro-
fesse his name, or his word without
due discretion , and great reve-
rence.

Do not make so light reckoning
of

of your God, as to use his name, or
his word in idlenesse.

It is idle to call upon the name
of God without good cause, and re-
verent manner: as some will say, O
God, what a jest is this! O Jesu, who
ever heard the like! In any such spea-
king you are too bold with your God.

It is also a vaine taking of Gods
name, to praise him in korning or
blaming others; as some will not
bee content to say of an idle body
he liveth idley; but they will say,
God be thanked he liveth idley. O
doe not thanke God for any sinne,
because you should so doe him great
wrong; and of all things hee cannot
abide to be noted as the cause of sinne,
which is far from his most holy na-
ture. Be not a common swearer; for
a man given to swearing shall be fil-
led with wickednesse. You ought not
to call God to witnesse, unlesse there
bee great neede, and none other
meanes to make the truth knowne.
O how grievous it is to heare peo-
ple, old and young, sweare by God
with-

without feare of his displeasure?
Some sweare not by God, but by their
oath, & troth; by the Masse, by some
saint, by gold, and silver, and many
other waies. But do you not so; for
it is displeasing to God to sweare by Jer. 5.7.
that which is not God.

It is called swearing when any say,
Gods wounds, Gods bloud, Gods
heart, Gods nailes, Gods foote, &c.
but you shall heare what Christ will
say all it when hee commeth to judge-
ment. In the meane time use no
such raging speeches, for they grie-
uously take the name of God in vain.

Blesse your selfe from cursing
and banning: for cursing is the ven-
geance of God. He that wisheth ven-
geance to fall upon his very enemy,
had neede be well advised what spi-
rit is within him. Take heed how you
heare the word of God, that you be
not negligent, nor contentious, nor
fainty, nor vain-glorious; but dili-
gently hunger and thirst for the pure
and plaine Word of God: which
if you receive in meekenesse, it is
able

able to save your soule.

Some make jests of Gods Word but do not you so. For it is ill jesting with edge-tooles.

Do not alledge any part of Gods word, but to a good and godly end and in the feare of God.

Take heede how you make any vow to God, or how you promise any thing with an oath; for when you have vowed or sworne, your soule is bound. Therefore, before your vow consider whether it bee pleasing to God, and in your power to performe & when you have made such a vow rather lose your life than breake it. Jesus Christ keepe you from being a vow-breaker as I am.

Mocke no body with their poverty, lameness, blindnesse, or with any thing which they cannot helpe lest you take the Name of God in vaine. For *Salomon* saith, *He that mocketh the poore, reproacheth his Maker.*

It is a most horrible thing to blaspheme Almighty God: that is,

think

think or utter any thing dishonourable unto him. It is dangerous in some things to speak that of God which is true, because our blinde understanding is not able to see the depth of his wisdom and righteousness. Therefore it is your safest way, to be thoroughly perswaded, that God in whatsoever hee doth, or suffereth to be done, is most perfectly wise and righteous: and to refaine your mind from prying into the high questions of Gods foreknowledge, and predestination: for the more you looke upon the Sunne, the worse you shall see, and the more you seeke into the secrets of God, the weaker will your understanding be.

Whatsoever calamity or misery falleth upon you, acknowledge your selfe to have deserved it, yea and much more. Submit your heart wholly to God, and praise him as well for adversity, as for prosperity: for that is meete and right: so you shall best please him, and most ease your selfe. They that wickedly blame
God

God for any thing which commeth to passe, doe both wrong his blessed Majesty, and hurt themselves. Although all things goe crosse and contrary unto you, yet praise and bless the Name of God continually, yea in the death, and in dying. Never despaire of Gods goodnesse, but confesse his righteousness, and your owne unrighteousnesse, and so yeeld your selfe unto his good pleasure.

I Never kept holy the Sabbath, and therefore am full of unholinesse. I forsooke the Church to follow every vaine pleasure, or worldly profit. I travelled upon Sundaies in Service time. And when I went to Church the Devill perswaded mee to come late, that I might tarry the lesse while there. Comming into the Church I tooke no heed that I came into the house of God, to pray unto him, and to learne my duty out of his Word, and first I leaned upon a seat, or knelt charily upon one knee, hiding my face, or mooving my lips, the

me others might thinke I praied, when
eſſe indeed I either ſaid nothing, or with
Almo devotion. I little regarded what
the miniſter praied, or what he read
in the Word of God: and if there
were any Sermon, I minded not to
heare it; but wiſhed for an end of
Service and Sermon, that I might goe
to my dinner, and then to my vaine
delights. As for Evening praier, I ei-
ther loſt it, or came ſhort unto it: or
howſoever, I made no reckoning of
it, being wholly given to fooliſh paſ-
ſe. ſtime. Thus I made Sunday the worſt
day of the weeke, and my ſelfe the
worſt ſinner in all the world. But
vice doe you make it the beſt day of the
weeke, that you may bee every Sab-
bath day, by the grace of God, made
better and better, till at length you
bee fit to enter into the everlaſting
Sabbath, and reſt of God, in heaven.
Therefore leaving your worldly af-
aires, and weaning your hearts from
all pleasures of ſin, you muſt deſirouſ-
ly intend to keepe holy the Sabbath
day. Arise early in the morning, fall
downe

down upon your knees, and humbly pray unto God, that he will give you grace to keepe holy his Sabbath day according to his will.

Prepate your selfe so carefully to goe unto the Church, as if you were to go out of this world into heaven. Be not deckt in your apparell, as if you were to play a part in a stage-play, or a may-game; but come into Gods house, as an humble suiter, in such Christian plainesse of raiment, as decently may shew the lowlinesse of your heart; lest you displease God and his Angels, and give much offence to Gods people: yea, and hinder your owne devotion, as I have done. Alas, I have beene exceeding vaine, and tooke great pride in comming gaily to Church, and quenched all desire of serving God, desiring chiefly to see and to be seene.

Come to Church with the first and not with the last, lest you come too late to speede. Be desirous and more delighted to serve God, than to

doe

doe any thing else. For it is hee to whom you must trust, all other things will deceive you, and forsake you. If you be diligent to serve God, hee will be carefull to save you, hee will love you, he will come unto you, and dwell with you. When you enter into the Church, humble your hearts, kneele downe upon your knees, lift up your mind to God, cry him mercie for your sinnes, crave his grace in Christ Jesus, that you may truly please him in all that you thinke, say, or doe.

When the Minister readeth the prayers appointed, joyne you with him, think on that which he readeth word by word; and at the end of every prayer, say heartily Amen. When any part of Gods words is read, give diligent eare, as though God himselfe spake unto you from heaven. When the Minister or any other is about to preach, pray earnestly to God in your heart, that God will give him grace rightly to understand, and well to utter that which is

needefull to bee preached. Doe not desire to heare fine words, or witty conceits: for the word of God is most powerfull to salvation, when it is most plainly preached: because the minde intending onely the will of God, the heart yeeldeth wholly to the working of the holy Ghost. Although the Preacher bee long in his sermon, yet bee not weary, but give heed to his words untill hee have made an end; for it is a dishonour unto God, if you neglect to heare his messenger. Take heede that you do not give any occasion to other folke to turne their minde from serving God to gaze upon you, or looke upon any thing which you bring into the Church with you; for so you should doe much harme unto them, and wrong unto God. All the while thar you are in the Church, keepe your minde stedfastly upon God; let nothing move you to turne your eye this way or that way, but as a diligent waiting man, attend upon your Lord and Master, who will be greatly

greatly pleased to see your heart and minde earnestly intended unto him. Sathan will practise many devices to turne your heart from God, specially by shewing you fine and beautiful women, who doe commonly come glistering into the Church after Service is well begunne, and then sit, or stand in the sight of men. When Service is done, betake your selfe unto God, and depart out of the Church; for it is no fit place to talke of worldly matters.

~~If you must needs reckon, or pay, or receive money upon the Sabbath day, yet let it be after evening prayer.~~

Were I worthy to give you counsell, you should eate and drinke very measurably on Sunday at dinner, that you might be the fitter to serve God also in the afternoone. Many come seldome in the afternoone, because they cannot find in their heart to leave their worldly pleasure or profit: and some thinke, they can serve God so well at home as at

Church. But doe not you lose evening prayer, lest you lose that which is prayed for. He is no good servant that will not wait upon his master both at dinner, and at supper. And goe you to Church, for there all the parish joyneth in praier with you, wherefore you shall be heard the sooner. Some that you make least reckoning of may bee in greater favour with God than your selfe, and then you shall speede the better in praying with them. What cause soever you alledge of not comming to Church, others will be ready to follow your example: for they will thinke they may as well lose their prayers as you.

The better day, the better deede: therefore love to doe any worke of Charity to such as neede upon the Sabbath day: to relieve the poore, to visit the sicke, to counsell the counselllesse, to comfort the comfortlesse, and to make peace betweene parties that are at disagreement. Delight not much in wordly pastime: for it

is like the burning of thornes, which make a great crackling for a while, but by & by all the noise commeth to nothing. O take it upon mine experience; if you wedde your heart to worldly joy, you shall in the end bee joylesse. Therefore give your minde to consider rightly of time to come, and set your love and delight upon God, and a good conscience: for that is a continuall feast, which never will forsake you. And if you had once well tasted it, you would not exchange it for all the worlds good. I say againe, acquaint your heart with heavenly joy betime; for as that cloth which is thoroughly died black will afterwards take none other colour, so the heart which is fully possessed with worldly joy, will very hardly be turned to love the joy of God.

Our blessed Lord God for Jesus Christs sake vouchsafe to give you grace, that you may rest in him, and joy in him, which is the right keeping holy of the Sabbath day.

O The terrible wrath of Almighty God ! I horribly dishonoured my Father and Mother, even from my birth, untill they were dead and buried. Therefore I could never take good roote in any place whitherloever I came. Great meanes of happinesse have beene offered unto me, but through want of grace I have alwaies lived wretchedly, and runne into many grievous adversities. I beganne to dishonour, grieve, mocke, and scorne my deare Mother so soone as I could speake; and fell into an hellish ungraciousnes, where-with I have disgraced and misused my selfe ever since. In time also I beganne to dishonour and grieve my Father; in which cursed sinne I continued till his death: therefore few and troublesome are the daies of my life; and that which is worst of all, an evill end is falling upon me.

All Children take warning by me:
Honour your Parents in heart, in
word, and in deed. Reverence them,
obey.

obey them diligently, and strive to please them. Then will God surely blesse you, and you shall prosper in bodie and soule. But if you will bee lead by the devill to despise your Parents, to disobey them, and grieve them, God will despise you, grieve you, and deströy you. If you have any way mis-behaved your selves to your Parents, crie them mercy upon your knees, and humbly intreat them to pray unto God that he will forgive you.

If your Parents doe neede your helpe, helpe them to the very uttermost of your power. When they be sicke, goe unto them, tarry about them, bee ready, and put forth your selfe to doe any thing for them. O that children did know what is the worth of a fathers or mothers blessing when their hearts bee comforted by the dutifulnesse of their child; they would rather than faile creepe upon their hands and knees to please them.

The Devill knoweth this to be

true, and therefore blindeth childrens eies, & hardeneth their hearts, lest they, by honouring their Father and mother, should procure to themselves the manifold blessings of God. When your Parents die, mourne for them, and burie them in seemely sort.

Never endure to say or heare any word against your Father or Mother.

If you have any Grandfather, and Grandmother, you must honour them as your Father and Mother. Honour your Uncles, Aunts, Brethren and Sisters, yea and all your Kinred, for your Fathers & Mothers sake. Moreover, honour all them that have bin friends to your Father and Mother. You must honour the King as your Father: for he under God preserveth you in peace from iniurie and violence. You must love your Country as your Mother: for in it you were borne and brought up. You must honour them that are in authority under the King, and all your superiours:

ours: for they are meanes to keepe good order, that you may live a quiet life in all godlinesse and honesty. Meddle not with the State-matters above your calling: for it is a spice of a rebellious nature, to call the doings of higher Powers into question, and to finde fault with them. If any thing seeme amisse, pray humbly to God, that hee will mercifully cause it to be amended; and doe you carefully endeavour to amend your own selfe. For it may bee that your sinne is some part of the cause, why there is any want of grace in your Governours. This is your best way; and not to speake evill of those which are in authority, as I have wickedly done.

You must honour Archbishops, & Bishops, and all Christs Ministers as Fathers: For their office is to feed your soules; specially the Minister of the Parish wherein you live, who in matter of salvation is as a Mother to nurse you, and as a Father to traine you, and teach you. Have alwaies a reverent opinion of your Minister:

for otherwise you shall greatly in-
danger your soules, as I have done.

If your heart bee possessed with a
dislike of your Minister, goe to some
other Church to heare the Service
of God untill you bee in a better
minde ; lest the ill conceit of the
Minister make you to mislike and be
distasted with that which hee prea-
cheth, readeth or prayeth : for then
you should be in a fearefull case, and
the Devill would enter into you, and
make you loathe the holy Service of
God.

Whiles you live, blesse your selfe
from saying or doing any thing that
may disable the Minister of Christ ;
for that were to despise Christ him-
selfe.

If you say, He is thus, and thus un-
fit for his calling : I answer as before ;
If he be so, you are bound to pray that
hee may bee amended. What war-
rant have you to judge Gods Mini-
sters ? Take heede.

I was once a naughty servant ; and
therefore doe intreat all servants to
honour

honour them whose servants they are, as if they were their fathers and mothers, reverencing, obeying, and serving them faithfully. Blessed are all good servants: for whether their masters use them well or no, God will not faile to poure his blessing upon them. But hee will surely punish naughty servants, and naughty masters.

Honour all your friends, and well-willers: for they are, or would bee, as your parents, meanes to preserve you. Hate my barbarous property, and never bee unkinde to any that hath been kinde to you, although he be turned from a friend to an enemy.

One unkindnesse, yea many times a false suspition of unkindnesse hath made me dishonour my kind friends. But if you will please God, practise the contrary, let not many unkindnesses cause you to forget one kindnesse; but let one kindnesse put many unkindnesses quite out of minde.

Reverence your Elders, and all
that

that are in any gift or grace of God better than you: for they are as fathers and mothers unto you to doe you some good, at least by example.

God made all people in his owne likenesse, and there is none so lowe but that hee may one way or other doe you good, at least by exercising your patience if he be faulty, or your enemy; much more by praying for you, if you give him cause so to doe: therefore honour all people, even your enemies. And let your own conversation bee wise and vertuous, lest you do as I have done, dishonouring God that made you, your parents that brought you forth and nourished you, your governours that have the ruling of you, your friends that favour and further you: for your doing evill is a discredit unto them all: yea, if your behaviour bee not good you dishonour all the world. For if you doe respect them as Gods people ought to bee respected, you will bee ashamed that any should

should see or heare any evill of you.

All Parents & bringers up of children, nurture them while they bee young, to fear God, & honour you; for so they will bee framed to honour all others. But if in fond love you make your children your fellowes, or by ill behaviour cause them to thinke unreverently of you, how can they kindly performe their duty unto you?

O that parents did so love their children, that their speciall care might be to Make them lowly and lovely to God, and to all people; O Lord Jesu, I humbly beseech thee to say, Amen.

I am a murderer in heart, in tongue, and in outward workes, therefore everlasting life is not in me: my heart is full of uncharitablenesse, ready to mislike any body, to surmise evill of them, and to entertaine furious anger, hellish hatred, and all deadly enmitie: my tongue is a shard sworde wounding even my friends; yea, I am like a foole, that blind-foldeth himselfe, & hurteth he-
careth

careth not whom. When I conceive that any is adversary unto mee, I spare no poison, but revile him bitterly. I have murdered many with an evill eye, envying their prosperitie. I have stricken and flung at others with a murderous minde. I have caused quarrelling and fighting. I have caused some to lose the means whereby they have lived. I have hindered others from obtaining helpes of preserving their life. I have greedily kept in store, and vainly wasted that through the want whereof many poore have pined with hunger and cold. I have indangered the salvation of others by ill example, living among them as one infected with the plague; yea many sinnes like plague sores breaking and running out continually. All people take warning by me: if you will not be guilty of murther, shunne all the causes and occasions thereof. Do not endure to take any dislike of man, woman, or child, nor be too well conceited of your selfe, for then you shall
bee

bee apt to think ill of any body. O that you knew into how many dangers you put your self, when you begin to dislike or despise any body. For even as when your mouth is out of taste, you cannot relish any thing, be it never so good; so if your minde bee ill conceited of another, whatsoever he saith or doth, you condemne it. But you may say, shall I not dislike such as I do hear and see to be evill? I answer, first, you may by sight and hearing take your taste amisse, as the Pharisee did in disliking the Publican; whose heart was better liked of God than the Pharisees that disliked him. Secondly, although another be indeed so bad as you see and heare that hee is; yet thou must dislike him none otherwise, than for your owne finnes you dislike your selfe. Sorry you are, and much displeased with your finnes, if you bee a true Christian, but yet you hate not your selfe; you doe not raile upon your selfe; but loving your selfe you hide your faults: So must you
doe

doe to others : for if you love them, love covereth a multitude of finnes. But if you hate any of Gods people, you are a murderer : and therefore take heede , follow the counsell of the holy Ghost , whatsoever cause is given you to be angry, pacifie your selfe, and let not wrath stay long in your heart, lest you entertaine the Devill, who will fill you with hate, and desire of revenge. If any do hurt you in word or in deede, first consider well whether you have given any cause either specially touching that party, or by any mis-behaviour ; examine your heart before the face of God, as hee shall judge your soule ; and if you finde your selfe any way in fault , cry God mercy both for your owne sinne, and for his that hath thereupon done you harme : for if you had not given cause, he had not sinned, in harming you by word or deede.

But if your conscience be cleare, that you be hurt by them to whom you have given no cause ; then if
you

Joh. 3. 5.

Eph. 4.

6. 27.

you can have true patience, you are Gods owne childe. If a man were by the Lawes of the Realme condemned to die a grievous death, and might escape with condition that his coate should bee beaten, and hee take it patiently; it is to bee thought that he would be very glad of the condition, and strive to be patient. You are a sinner, and therefore by the Law of God worthy to suffer death in hell fire, where the damned are ever in extreme pangs of death, and yet they never die. God of his mercy offereth you pardon through Jesus Christ, upon condition that you shall patiently suffer the adversities and injuries of the world. Therefore looke well to your selfe, and by your patience Mat. 18. 23. keepe your soule, lest breaking the 24. 25. condition, you forfeit your pardon, and so be tormented. Take heede how you judge of any bodie, for you may bee many waies deceived, even in that which you see, much more in that which you heare, and most of

of all that which you surmise.

Doe not wish, no not imagine any evill to happen upon any of Gods people; but thinke, and wish well to all, yea to your enemies, pray earnestly to God for them. Doe not rejoyce to see or heare any evill of others; but sorrow and grieve at it, nor grieve to see or heare of the prosperity of others, but rejoyce at it. Then are you in charity: else not.

Whatsoever adversity happeneth unto you, humble your selfe to God, and take it patiently, lest you hurt both body and soule with worldly sorrow, as I have done. Have a good conscience towards God, and be at peace with all people; then nothing can overcome you.

Be slow to speake, and when you speake let your speech bee gracious, powdered with heavenly salt, that you may harme none of Gods people in any word that you utter. Before you speake be well advised what you say, of whom, and to whom.

What

What you say; for you must give an account of every idle word. One needless word draweth out another, and commonly causeth much evil communication. Take heede of whom you speake: for you must not call any bodies name into question, unlesse it be to some good and charitable purpose. It is an hellish property of mine, to occasion speech of any in place where they are likely to bee ill spoken of, whereby I set them as a marke for others to shoote at.

Take heede to whom you speake: for some are of that quality that you can hardly say aside any thing to them, but they will picke some evill out of it. Therefore let your words bee few, and wisely spoken.

Never speake word to reproach any man, woman, or childe. It is naught to revile your enemy, worse to speake ill of him that never did you harme; but a horrible wickednesse to disgrace your friend. Some will

will say, Is it not lawfull to call spade, a spade? I answer you by a notable example: *S. Jude* writeth that *Michael* the Archangell being in strife with the Devill, durst not give any reproachfull word. Why durst he not? Surely for displeasing God. If it bee displeasing to God that an holy Angell should speake any reproach to the Devill, how can we safely quip, taunt, revile, defame, curse, and banne one another?

A word of reproach is grievous to him of whom it is spoken, maketh others to thinke hardly of him, and may cause his destruction.

Cursers are murtherers: for if it please God to suffer their curse to take effect, the party cursed is murdered by the devill.

They that sooth and flatter others in evill are murtherers: for they thrust them forward into destruction.

Never practise any deceit to draw another into danger: for God hates bloud-thirstie and deceitfull men.

Be not double tongued, to speake
fire to ones face, and foule behinde
his backe.

Make no debate, nor bee a tale
carrier; for all such are set a worke
by the Devill, to cause mischief, and
nurthur in the world.

Use no man, woman, or childe
uncharitably: bee kinde to all, and
ruell to none. Bee carefull to suc-
cour the needie, lest they perish
through want of that which you
might doe for them. Goe often
to them that are sicke, but goe with
good intent, to good purpose.
Sickenesse warneth the sicke to
prepare towards heaven, there-
fore you must not talke much of
earthly matters (for a small touch
blucks him downeward, that is
weakely going up the hill;) but
helpe him upward the best that
you can with heavenly communica-
tion.

Take heede that you give none
ill example in word or deede; for it
is like the poisoned infection of the
plague,

plague, which may goe farre, and
cause the destruction of many.

If you would bee cleare from all
bloud-guiltinesse, flee from enmitie
and labour to bee in peace, and to
make peace.

To be in peace, first and foremost
with God: for if there bee enmitie
betweene God and you, you take the
way to murder your owne soule.
Secondly, if you can possibly with
good conscience, have peace with all
people, yea sue, and seeke for it: be-
cause enmitie can hardly be without
much uncharitablenesse. And grie-
vous is the danger thereof, as I finde
by wofull experience. If your waie
please God, as mine did never, he will
make your enemies to bee at peace
with you. And then you shall pro-
sperously practise to be a make-peace
betweene God and your neighbour
and betweene neighbour and neigh-
bour, by your godly life and good
counsell. When you see or heare that
any are in enmitie, pity their case
as if their houses were a fire, & then
them

and themselves likely to bee burned:
pray unto God for them, that they
may be rightly agreed; and praetise
what good means you can to quench
the fire: but come not too neere it,
lest you bee also fired; meddle not
too much with the points in contro-
versie: for it is a very dangerous
businessse. Keepe your selfe alwaies
indifferent, not holding with one,
nor with the other: for a partaker
cannot be thought to beare an even
hand betweene them. Remember
weil the saying of *Salomon*, It is
honour for a man to keepe himselfe
out of contention; but fooles will bee
meddling.

Strive to live quietly: so shall you
escape many troubles, prevent
much mischief, and injoy many bles-
sings.

A Las! how shall I doe? without
holinesse none shall see God; I
have alwaies possessed my bodie in
unholinesse, and dishonour; for even
from my childehoode I was, and
am

am defiled with fleshly lust, which hath consumed my body, and cankered my soule, so that I am before God a most ougly monster, and a detestable loathsome wretch. This hellish fire was first kindled in my heart by seeing lewd behaviour, and hearkening to filthie talke, whereby I grew to bee of so beastly imagination, that I could hardly see or heare any thing, but presently I turned it to some meaning of lust. To quench this fire, I sometime thought upon *Origens* remedie: sometime I purposed marriage, but all in vaine: for to this day I continue inflamed with it, and never had the grace to be freed from it.

O all yee children of men, live in the feare of God, ad begin betimes to hate this foolish and filthy sinne: for if it once take possession of your heart, it will haunt you like an evil spirit. Therefore doe not endure to see, heare or thinke any uncleannesse. If any beginne to talke, read or sing matter of beastlinesse, flye out

of their company : for it is the devill that setteth them a work to fire your hearts. Whatsoever lewd ballad, booke, or picture commeth to your hands, teare it all to pieces, or burne it to ashes : for whosoever made it, the devill devised it for your destruction. If God doe see that you hate all causes of filthinesse, hee will love you dearely, and many excellent graces he will give unto you.

Parents and governours of children, keepe them carefully from the delight of this sinne. It is not good that boyes and girles should lie in bed together, nor play in private places : for the devill watcheth his time to worke his temptation upon them. It is strange, and I should not beleeve it, but that I remember it, since I was a childe, how younglings will draw one another to this filthy sinne.

All people, if you desire by the grace of God to bee preserved from this fiery filthinesse, in the name of Jesus Christ settle your hearts to
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pray and to practise for chastity.

O most holy Lord God, who in the beginning of this world didst make man and woman, and marrie them together, ordaining that they should with so undefiled hearts increase their kinde, as in eating and drinking they nourish their body; but ever since Sathan by temptation had drawne them away from thee, thine holy Ordinance is broken: for people doe rather give themselves to the delight of beastly lust, than to the desire of blessed increase. Whereupon they pamper, and paint out themselves, that they may follow their filthinesse, and allure one another thereunto. Moreover, by the procurement of our old enemy the Devill, the world is so full of temptation, that I am continually in danger by seeing, hearing, or some one way or other to be infected by loathsome lust: yea, although there were not such abundance of outward allurements, yet mine owne heart is ready to betray mee to the devill.

There

Therefore I doe humbly beseech thy blessed Majestie, that it may please thee to preserve me from all temptations of lust all the dayes of my life. And if it be thy will that I shall marry, good Lord give unto me a vertuous wife, that we may Christianly live together; not in the unsatiable lust of uncleannesse, as they that know thee not, but in such godly temperance, that our mindes may be holy, our bodies healthy, our children (if thy pleasure be to send us any) holy, and able to doe thee service. Most mercifull God, grant me this my prayer for thy Sonne Jesus Christs sake, to whom with thee, and the holy Ghost, bee all honour and glory, henceforth for evermore. Amen.

Now with daily prayer joyne diligent practise. Give your selves to some good exercise & labour, fly from idleness: pamper not your bodies with gluttony and drunkenness, but use very sober diet: abhorre all bravery of apparell, be cloathed onely

as becometh a Christian in your degree.

Whatsoever it bee that moveth you any way to the thought or desire of lust, leave it and turne from it.

I doe heartily wish holinesse to all people : but being a wretched man, I do specially intend my confession unto men.

All men, young or old, I beseech you give your heart and minde to holy thoughts, and heavenly desires, detest all motions of filthinesse, which tend to displease God, and destroy your bodie and soule.

Doe not muse of women, nor let your eies be delighted in beholding their beauty and fineness : give no regard to their coy behaviour, tripping, and dancing. Take no pleasure in hearing their delicate talking, sweet singing, and amorous playing : for the devill is ready when you are any way touched with delight of women, presently to kindle his fire in your heart. Bee not much famili-
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ar with any woman, specially alone: for it will cause danger to you, and suspicion to others. If you see a woman to bee very fellowly, judge her not, for she may be good; but be you a stranger unto her, lest Sathan make you naught. Doe not dally, jest, or play with women, lest it happen unto you as to the flie that plaieth about the candle till she have spoiled her flying.

As you must carefully keepe yourselves from being inflamed with lust, so also you ought to take great heed, that you give none occasion to enflame any of Gods people. O what an hellish part is it, to joine with the devill in tempting others! A man and his wife should not dally one with another in the sight of any, no not of their owne children, lest it move them to evill thoughts. A heathen man among heathen people was put to great disgrace, because he kissed his wife in the sight of his daughter. This is a notable example for Christians that make no con-

science to infect others by word, and deede, apparell, gesture and every way that can be devised: you know that Christ saith, It were better for a man to be cast into the sea with a milstone about his necke, than to give any occasion to make another to sin, *Mat. 18.6.*

O yee women, I pray you that for Christs sake yee will consider why God was so displeased with the daughters of Sion, *Esa. 3.16.* for their fine attyre, and wanton behaviour; and also why the holy Ghost doth will Christian women to decke themselves with vertues, and not with costly raiment: surely it seemeth to mee, that one cause is the great danger of men, who are inticed to lust by the trimnesse of women. And is not another cause the wasting of Gods goods upon vaine ornaments? Take heed lest God doe one day call you to a reckoning for every pennie idley bestowed, and for every man by your means tempted. O the modesty of women, what

an heavenly preservative and remedy is it against lust!

Young men, pray humbly and fervently to God, that you be not stained with lust, and if you finde your bodies dangerously subject thereunto, strive to keepe your minds cleane. Rather than yeeld to any unlawfull act of fleshlinesse, intend your selfe to marrie: for marriage is an honourable calling, and holy before God. It is farre better to be married, and very poore, with honesty, than to be unmarried, and very rich, with dishonestie. If you meane to marry, pray unto God that he will give you grace well and wisely to governe and maintaine a married life: pray also that hee will match you with a godly wife. And as you pray, so practise by all good meanes to procure the blessing which you pray for, commending your selfe to the pleasure of God. Be well advised before you make choice of a wife, and when you have once settled your minde, let nothing cause you to re-

pent or forsake your choice. I had beene a married man, and freed from the flames of lust, but that I gave eare to those that disliked the party whom I had good cause to like and to love, notwithstanding whatsoever they could say against her. I was accursed, and therefore unsteadfast in all good courses.

Being determined to marry a woman, hate the thought of making her your concubine before she bee your lawfull wife: lest God in great displeasure doe lay some one plague or another upon you. O that you knew what a blessednesse it is for a man and a woman to come into the Church before the face of God and his Angels, there to be married, being both undefiled.

I Have bin a theefe many waies. When I was a childe, I remember I was given to steale apples, and afterward I purloined divers things, yea, even from my father and mother. I bought things and never paid

ed for them: I did steale bookes, and deceived others by many shifts: when I was put in trust to buy any thing for another, I made them beleeye that I paid more for it than indeede I did; and commonly tooke much commodities for mine owne use, and left it upon their reckoning whom I served: specially when I was a young Schollar in the University, where I did much wrong my good friends.

When I bought any thing, I made much adoe to get it better cheape than it was worth; dispraising it, and promising to helpe the seller to custome. I have bought things for halfe the worth of such as have wanted mony. Contrariwise, if I sold a thing, I falsly praised and prized it at more than it was worth, professing that I would not have parted from it, but for neede of mony, or for love of the buyer. I have made them pay extremely that were earnest to buy any thing which I had.

If I found any thing, I closely

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kept

kept it to my selfe; yea, and sometimes I found things before they were lost.

\ Once one found certaine money, who seeing me go that way, thought it had beene mine, and therefore gave it me, and I tooke it for mine owne although I lost none.

I have taken reward for doing many things, which I did not as I ought to have done.

I have not well rewarded men that did for me: yea I have divers times done evill to them that did good to mee.

In matter of reckoning, when some have not remembred so much as I owed to them, I payed them according to their remembrance, and kept the residue to my selfe against my conscience.

I have taken wages for schooling children, & ministring in the Church, but did not truly performe my duty, and therefore am a theefe.

I have beene given to gaming, and therein practised deceit, which people

people do call foule-play ; but before the face of God it is very theft.

I have by faire words and pleasing promises, gotten many things of others, for which I never made recompence.

I have set some to worke for mee, & have paid them too little for their paines.

I have beene a broker to helpe one to get goods from another : once I was a meanes to make a man give House and Land from his kinred to another. In performing which work I wrought with the divell, and practised much deceit.

I have borrowed things, and either not restored them at all, or not in so good sort as I received them. I have hartned some to trust others by whom they have been deceived.

I have many wayes wasted & hurt the goods of other folk, carelessly, covetously, and spitefully.

I have oftentimes beene very partiall in questions touching goods betweene party and party ; because I have

have beene ill conceited of the one, or well opinioned of the other, or thought to bee gainer by the businesse. I have many waies counsell'd, aided, & concealed unrighteousnesse.

By all these waies, and many more which I cannot remember, I have bin a theefe, & therefore (*Zach. 5. 1. 2. 3. 4.*) the huge booke of Gods curses written against theeves doth take hold upon me, and will not leave me till I be brought to naught.

O ye people of God, for Christs sake bee carefull to keepe your selves true and just: doe not so much as get a pinne with an evill conscience. For howsoever the devill blindeth you, yet one day you shall see that all naughtie gaine will have a naughtie end. Practise no deceit nor cruelty, in buying, selling, chopping, changing, borrowing, lending, gaming, or any way else; for God will surely lay his vengeance upon all that make any unjust gaine, or diminish the goods of others.

Make no commodity by any
trade,

trade or practice that hindereth your neighbour, or is against a common good. Doe not take or hold from any that which in conscience is due unto them: for the goods wrongfully gotten or kept from the right owner, doe continually crie unto God for justice against you.

Therefore if you have by any manner of meanes hurt, hindered, or diminished the goods of any, yeeld due recompence upon true repentance, to the party wronged; or if he be dead, to his heires; or if he bee dead without heires, or you cannot finde the party to whom restitution is due, give it to the poore. But if you have no ability to make satisfaction, confesse the wrong to the party whom you have wronged, and pray him to forgive you; and at least pray unto God continually that hee will plentifully recompence them whom you have injured, powring upon them his blessings in body and soule. If you thinke that Christs Religion

ligion doth not require satisfaction of wrongs, you are deceived; for (*Lu. 19.8.*) *Zacheus* (instructed of Christ) offered, that if he had done wrong to any man, he would give to the party wronged foure times so much as the dammage came to.

Therefore needs must single satisfaction be due, a penny for a penny, and a pound for a pound.

If you aske whether I follow this lesson or no? I answer; my conscience doth tye mee unto it. Therefore some satisfaction I have made, and some more by the grace of God I will make; and that which I cannot doe for want of abilitie, I must crave of God that hee will supply. I doe not speake to honour my selfe, but to glorifie God who is my Judge, and to benefit you who are his people: I have paid twenty shillings at once by way of restitution to him that could not claime so much as one penny due; because I had formerly payed him his owne reckoning, who there-
upon

upon held himselfe satisfied; but my conscience did testifie that I owed him more.

Some have judged mee foolish and vaine-glorious, because I appeared to succour some few poore people: I doe not iustifie my selfe, for it is God that truely leeth and judgeth all things. But my conscience is, that I am bound to give much by way of recompence to the poore, because many that I have wronged are dead, or if they be alive, I know not where to finde them, and therefore must follow *S. Pauls* direction, who saith, *Let him that stole steale no more, but rather let him labour, working with his hands that which is good, that hee may have to impart to such as have neede.*

Eph. 4. 28.

All Christians ought to put themselves to take any paines, yea such as they were never brought up unto, rather than to maintaine themselves with the hinderance of others.

Beware of sloathfulness, wastefulnesse, and unthriftinesse, for they will bring

bring you into necessity; and then you must live like a drone, if not by wicked shifting, yet by base beggary. Godly thrift is a great vertue, having diligence to provide things necessary truly and righteously, and care to save and keepe things gotten, yet without filthy niggardnesse, and unmercifulnesse.

Take heede, lest through your countenance, counsell, or commendation, you cause one to suffer losse by another: for if you doe, the losse before God shall bee required at your hands.

ro.19.9.

If the word of God bee true, as without doubt it is, that a false witnessse shall not be unpunished, and he that speaketh lies shall perish; then am I in a fearefull case: for I have made many lyes, and borne much false witnessse; I have signified many things otherwise than I thought of them; I take much delight in telling strange reports, and such as are either altogether untrue, or pieced up with lies, or at least very uncertain, and

and not like to be true. Also I love lies, and when I heare them, I uphold them, sometimes for mine owne advantage, sometimes to please others, and sometimes to hurt them that I love not. Hereby it plainly appeareth whose childe I am: for God is the father of truth, and the Devill the father of lying.

For Gods sake therefore all people, I beseech you hate lying, doe not signifie or maintaine any word that is untrue, although you might much benefit your selfe by it: unlesse in very conscience you bee perswaded, and have good reason to move you that such a thing is true, utter it not. Bee no common reporter of newes, nor much given to talke: for such people doe utter many lies. In bearing witness bee well advised what you say, and with what intent: for you may be a false witness many waies, and sometime not perceive it your selfe. False witness is a lie in matter or in meaning. The matter testified is false altogether, or in some part. A
testi-

testimony altogether false, is that wherein there is no word true, as they which witnessed against *Naboth*, that he had spoken against God and the King, whereas he had not spoken any thing against God, or the King. A testimonie partly false, is when somewhat is put to, or put out, or some word altered.

Of putting to, we have an example in the Jewes, *Luke 22. 1. 2.* who accused Christ to *Pilate* the Emperours Deputie, that hee did forbid men to pay tribute unto the Emperour, saying, *Mat. 22. 21.* that hee was Christ a King. It is true that he said he was Christ a King; but false, that he forbid men to pay tribute to the Emperour, for he willed people to pay, yea and payed for himselfe, *Mat. 17. 24. 25. 26.*

Of leaving out, wee have an example in the Divell, *Mat. 4. 6.* who to perswade Christ to throwe himselfe downe from the top of the Temple, told him, that it is written in the word of God, the Angels

of God had a charge given them to keepe Christ from hurting himselfe. *Psal. 91.11.*
 Here the Divell left out these words,
 In all thy wayes; which hee could not speake, because he intended that Christ should not take the way to goe downe by staires; but tempt God in falling from the top.

Of altering some word, wee have an example in the two false witnesses that accused Christ, *Mat. 26. 61.* saying, *This man said, I can destroy the Temple of God, and build it in three dayes:* whereas Christ said, *John 2. 19. Destroy yee this temple, and I will build it in three dayes.*

You may testifie of another that which he hath said or done, and yet mistake his meaning. So when Christ said, Destroy ye this temple, he meant his body: but his adversaries tooke it that he meant the temple that was built of lime and stone. *Joh. 2. 20.*

When *David* fled from the Court of King *Saul*, and came to *Abimelec* the Priest; he knowing none otherwise but that he was still in the Kings favour,

favour, gave him entertainment: and was therefore falsly accused of one Doeg to have conspired with David against the King; who thereupon put him to death, and all his kinred.

It is a grievous thing to consider how both words and deedes are commonly mistaken, to the great wrong of many people; yea that which is most grievous, when a thing cannot in it selfe bee mistaken, we presume to finde out some bad can'e that moved the party to say it, or doe it.

Act. 2. 13.

When the Apostles by the inspiration of the holy Ghost spake in strange languages good matter, some said they were drunk. When Christ cast out devils, some said hee was a conjurer, and wrought with the devill. Job living an upright life, the devill accused him, that in his heart he was a dissembler, and would serve God no longer than God fed him with gifts; and when he was proved liar in that, he urged that if Job were bodily punished with diseases, hee

would

Job 1. 9.
&c.

ould shew himselfe false-hearted
to God; which also proved a false
witness.

Among all the apprentices that
the Devill hath in the trade of false-
witnessing and lying, none go beyond
them that will accuse men for well do-
ing; as they that accused Daniel for
saying his prayers, alledging that ther-
in he shewed an ill mind to the King.

You may testifie against a man
that which is true, and yet before
the face of God be within compassse
of false witness: as he that accused
Moses of killing an Egyptian, *Exod.*
2. 14. gave true testimony; for Mo-
ses did so indeede, therefore the ac-
cuser spake the truth; but not truly,
that is, not in zeale to the truth, but
in malice to Moses who told him
of his fault.

To keepe your selfe cleare from
lying and false witnessing, you must
first feare God: for he is a most righ-
teous judge, and will examine what-
ever you say of any body.

Secondly, you must love the party
of

of whom you speake: for it is very true, that evill will cannot speake well, but one way or other it will out-run your conscience. Therefore lest your heart be out of charity with any, refraine your selfe from meddling with them; because the wrath of man worketh not the righteousness of God, *Jam. 1. 28.*

Thirdly, whatsoever you see or heare of others, either meddle not with it, according to *S. Pauls* lesson *1 Thes. 4. 11.* Strive to be quiet, and doe your businesse: or if it so concerne you, that you must needs thinke and speake of it, take good heed that you doe not mistake any part of it; for mistaking breedeth lyes, and it is a sinne to helpe the Devil: many things are so sayd and done, that they may be taken well or ill, yea, what can be sayd or done, but some one or other will turne to an evill meaning? like unto the Spider, that out of the best flower will sucke some poyson. But be you first of the minde to take every thing

the best away, knowing that it is the devils property to make the worst of every thing.

You may bee deceived in that which you have upon your owne knowledge, because you cannot see the heart and meaning of the party; much more in that which you have by hear-say: for reports are commonly very faulty, and seldome hold truth in every point: wherefore Almighty God, to shew us an example what we ought to do, when the cry of the sins of Sodome came Gen.18. up to heaven, came downe to see 21.22. whether it were true or not, before he would seeme to beleeve it: wherefore you learne to bee slow of beliefe in hearing evill of others.

But if you be well assured, that another hath said or done wrongfully, the wrong is either to you, or to others. If any have wronged you, you must by the commandement of your Master Jesus Christ, *Mat. 18.15.* first tell the party of his fault secretly and charitably; if he so amend, you

you are satisfied. If hee regard not your talke, you must take one or two with you, and tell him of his fault againe in charitable manner; and if then he amend, you must rest contented: but if hee continue in his fault, you must complaine to such as have authoritity to judge betweene you.

If one wrong another, and you be privie to it, and sure of it, you must bee carefull that you wrong neither of them; because they are both your Neighbours, and Brethren: therefore first desire the party that doth the wrong to right it, which if hee will not doe, you must discover it left before God you be a partaker in the wrong doing.

I Was never content with that which God gave me, but continually disliked my state; murmuring and casting out complaints, envying the prosperity of others, judging them not so worthy of it as my selfe yea, wishing in my heart that I had their goods. Being promised a li
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ving, which I could not have till the death of him that had it, and hath it. I often desired to heare of his death. Wherefore by the just judgement, of God, hee is likely to heare of my death. When I have heard that such and such were in possibility of preferment, or had obtained it, I fretted and fumed at it, because I would have had it my selfe.

When I saw a man have a wife of good condition, I could finde in my heart to wish him dead, and my selfe married to his wife. And when one married a wife whom I liked, I stomaked it much, because I had her not. I have wished a good servant from one to another.

Thus, and many other waies I have coveted my neighbours goods, both to my selfe and to others, because I had not Faith and Charity.

O all Christian people, hate this hellish covetousnesse, the roote of all evill. Be highly content with that which God giveth you, and you get by good meanes: for that which

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you

you get by ill meanes God giveth not, but by the sufferance of God the divell helpeth you to it.

Therefore with goods well gotten quiet your minde, and be very thankfull to God. Covet not to be rich, for when a man is overloaded he can hardly travell: and you are travellers, passing through this world into heaven. But if you foreflow the time till heavengate be shut againe you, what will all this worlds goods availe you? your body must to the grave, your soule to hell, and your goods, whereupon you have bestowed all your time, study, and labour must remaine, to whom you know not. Therefore have a measure in your wordly cares, and as your deare Lord and Saviour willett you, give your mindes to grow rich towards God, laying up treasure in heaven, (*Mat. 16. 19. 20.*) where shall be safely kept till you come, and there you shall enjoy the same forever.

Desire rather to make sure unto you

your selves the salvation of your
soules, than the goods of the body:
for looke what you desire most, you
will most intend. Of the two it were
better to neglect the bodie than the
soule; because he that seeketh to as-
sure unto himselfe the good of his
soule, shall have the good of his bodie
into the bargain.

Mat. 6. 33.

If this were settled in the hearts
of people, they would not covet so
unmeasurably. This unmeasurable
covetousnesse doth shew that the
heart is not right set towards God;
for if it were turned to him, it would
be throughly sufficed with his grace,
whether you had much or little of
wordly goods: like as the needle in
a diall will never be quiet untill it be
set right to the North star, and then
it will rest.

It cannot bee, but that a covetous
man is a breaker of this commande-
ment, because his heart is in the hand
of the divell, and he turneth it whi-
ter hee will.

But many will say, Such and such

have too much, and I have too little. I answer, how know you they have too much, and you too little? Because they have enough, and spare, but we want that which is necessary. Yea, but yet you live. We live indeed, but not so well as they that have more. Ah! you doe not fare so well, nor goe so gay, nor please your eyes with the sight of wordly wealth: If it bee the felicity of this world that you looke for, take heede lest you be one of them to whom Christ saith, Woe be unto you rich, because you have received your comfort, *Luk. 6. 21.* that is, you have that which you sought after. Yea, but you will say, we have it not. I answer, God loveth you so much the better. But you will say, Why doth he not give unto me as well as to others? A good childe resteth content with that which his Father giveth him. But if that reason will not serve, why do parents keepe knives from little children? lest they should hurt their bodies: so God keepeth worldly goods from you, lest you

you should by the ill using of them harme your owne soules. Doe you thinke that the poore begger *Lazarus* doth now grieve at the misery wherein he was when hee lay at the rich mans gate full of sores, and ready to starve through want of foode? No verily: hee rejoiceth and praiseth God for his poverty, and for his patience, wherewith he endured the good pleasure of God; knowing that if he had contrariwise beene rich he might thereby have lost his salvation, as *Dives* did. It is a greater matter to use riches well than most people imagine: else would not our Saviour Christ have said, as he did say, *Mat. 19. 23. 24. 25. 26.* That it is easier for a Camell to goe through the eye of a needle, than for a rich man to enter into the kingdome of heaven. And yet lest they to whom God giveth riches should bee discomforted, he told his Disciples, that God is able to save the rich. Whereby you understand, that to be rich, and to be saved, requireth a most mighty

grace of God : for it were a great miracle to make a Camell goe through a needles eye.

All this I say , to the end that you should not covet more than you may with a safe conscience (your soule being first provided for) procure unto your selfe.

But some say , I could be content with a little, were it not for my children. I must needs confesse that it is a godly care to provide for your children ; but let it be without covetousnesse. Let not your children be either brought up , or settled in the world with goods unconscionably gotten from others. It is better for them to be poorely brought up , and to have but little left them. Have you not seene many whose friends have left them much goods , fallen into more folly , than they that had little or nothing left them ? But if you say , some few get all into their hands , and then deale unmercifully with us. Doe you beleieve in God ? Yea : then you must thoroughly persuade

swade your selfe, that he is your father, and in his fatherly care provideth that for you, which hee well knoweth will doe you most good: Notwithstanding all the covetousnesse, and cruelty of this world, yet God, if it please him, could give you plenty; and becaule he doth not, it appeareth that hee purpolet to punish you: will you therefore be out of patience, knowing that whom God loveth he corrected? Surely I had rather be a patient poore man, and Gods childe, than a cruell rich man, and Gods rod: for commonly the childe is received into favour, and the rod is cast into the fire.

Howsoever the world goe, be patient, and submit your selfe to the pleasure of God. Doe not envie, nor condemne those that are any way in more prosperity than you. For if you doe so, you are not in charity, and if you be not in charity, Christ is not in you, but the divell. Therefore strive by your patience to possesse your owne soule, and by the holy

Ghost, contrary to the nature of flesh and bloud, bee exceeding glad, that you may be one of Chrifts company, although in the lowest degree that may be; yea the very foote: rejoicing at the prosperity of any other, and sorrowing in their adversity, as if it were your owne. This if you can doe, you are a Christian indeede; and although you be in low degree upon earth, yet your Lord and Father will highly advance you in the glory of heaven. Remember what Saint *James* saith, *Let a brother of low degree rejoyce in his advancement, Jam. 1.9.*

O that I were a brother of that heavenly company, and my name written in the Booke of Life, although it were with condition to suffer all possible misery in this world! If you say, I give such counsell, as I could never take my selfe; I confesse it, but you would not be in my case, if you knew it as I do, although you might have all the goods of the earth: for death and hell have taken

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ken sure hold upon me, and I am so hardened in sinne, through long custome in wickednesse, and delay of repentance, that my soule is ready to despaire of Gods mercy. Therefore while time serveth, and while grace is offered unto you, make sure worke. Strive by obeying the will of God to enter in at the straight gate: for Christ saith, *Many will strive to enter, and shall not be able, because they seeke not till it be too late.* This is my state, and therefore I perish. Luk. 13. 2. &c.

All people young and old, pray daily and devoutly to God, that it will please him through Jesus Christ to give you the graces of faith, hope and charity, that you may cleave fast unto him with full purpose of heart, and being sufficed with that which hee vouchsafeth to give you, put him in trust with soule and body, assuring your selves, that he will not faile you nor forsake you: and if his pleasure bee to trie your faith and trust by crosses & adversities; rejoyce therein: for his mind is to crown you

therefore in the world to come. Love all Christians as your owne selfe, yea, love your very enemies: pray for them, and practise in word and deed to be kind unto them.

By these graces you shall performe the Kingly law of liberty, and so be Kings unto God, ruling and raigning over your thoughts and affections according to his pleasure, being set at libertie from the law of sinne, and bondage of the divell. Almighty God, for Jesus Christs sake, fulfill you all with the holy Ghost. Amen, Amen.

NOW I beseech all that give their minde to booke-learning patiently to reade or heare this last part of my confession, intended to your good.

When I went first to Schoole, I was full of all ungraciousnesse, and misbehaved my selfe to God, to my Parents, and to all people; which cursed qualities poysoned whatsoever learning I could get.

All

All children that goe to Schoole, feare God, and pray unto him heartily that he will give you the grace to stand in awe of his Almighty maiestie, and to bee afraid of displeasing him: for the feare of God is the beginning of wisdom. All learning without the feare of God is as a sword in the hand of a madde man, likely to doe much mischief and no good. Hate all naughty conditions, and behave your selves lowly and gently to every man, woman, and childe. Pray often to God, and say, O Almighty God, the giver of all good learning and true wisdom, I sinfull wretch doe humbly beseech thee, that for thine onely Sonne Jesus Christs sake, thou wilt send thy holy Ghost into my heart, that I may bee cleansed from sinne, and get so much learning and knowledge, as may best fit me to be thy faithfull servant, in that state of life whereunto it shall please thee to call me. Amen.

Use commonly to prayse God in some such manner as this: O most
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bountifull Lord God, I doe humbly and heartily thanke thee, because thou hast caused my friends to set me to schoole. Good Lord I beseech thee so continue & blesse me in learning, that I may learne to do my duty to thee, and to all thy people, in what degree soever it shall please thee to place me; through Iesus Christ thine onely Sonne, who with thee and the holy Ghost, three persons and one God, bee honoured and praised in heart, word, and deede, for ever and ever. Amen.

Follow your schooling diligently, and if it please God to give you the gift to learne, be glad, and give him thanks therefore, but be not proud of it; for if pride enter into your heart, it will puffe you up like a bladder; and although you prove marvellously learned, yet in the end you shall be nothing but winde. All Schollers take heede of pride: for it will make you like the Divell, and hatefull before God.

When you are allowed to play,
then

then play, for it is healthfull to stir your bodies : practise no base and lewd pastime, but exercise your selves in some honest sports ; which may bring you into strength and ability. .

At no time let any bad or beastly word come out of your mouth. Delight not in vaine talke, mocking, or scorning ; for all such things are very displeasing unto God.

I went to the Universitie very rawe : for I had few grounds of Grammer, and none of grace. Therefore I spent much time in getting little learning ; but all manner of vice in me grew up and abounded. I was vaine-minded , proud-hearted , busi-headed, and full of a bitter, peevish, contentious spirit. Being poore I found great friendship , and had good allowance of many ; but I was singularly negligent , and unthankfull unto them. My study was to make great shew of a little learning , and therefore I sought after fine choice words. When I disputed with any , I was desirous to dismay them
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with reproaches in stead of reasons: and to that end I had a written phrase-booke stuffed with taunting and biting speeches.

All Schollers that goe to any Univerſitie, take warning by mee. Bee carefull to come thither well grounded in learning and vertue. Give your ſelves to be ſober, humble, quiet, mild and peaceable. Be diligent in your buſineſſe, dutifull to all people, and very thankfull to your friends. Theſe vertues will make you gracious in the ſight of God, Angels, and men. Bee more carefull to get ſound learning for good uſe, than to ſtand upon the ſhew of knowledge: for it is a vain-glorious folly. Hunt not after curious minion termes, whereof commeth no good; but ſpeake and write plaine ordinary words: for they that would ſeem to bee word-wiſe, are of grave and learned men accounted unwiſe.

Pride and envie are the properties of the devill, and of all other ſinnes moſt readie to wait upon Schollers:

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Therefore take great heed of them. If you bee proud, you are *Lucifer*, high in your own conceit, and therefore shall be brought low, even down into hell. If you envie the learning, estimation, and prosperity of others, you are *Sathan*, an enemy to the gift of Gods grace.

Doe never dispraise any, or quip any in your orations and speeches: for it sheweth bitternesse, which is very bad in a Scholler. When you argue or dispute publikely, or privately, feare God, and shun snarling, reproaching, and all furious behaviour. Let your reasoning be as in the hearing and seeing of God and Angels, calme, amiable, sweete and sober. Whensoever you prepare any oration, disputation, or exercise of learning, first humble your selfe before God, craving his mercie and grace, that you may so performe it, as best becommeth a Christian Scholler; thereby to be fitted for the service of Jesus Christ, in the Church or Common-wealth.

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If any sinne raigne in you, strive by all meanes to subdue it: for where sinne raigneth, there the divell dwelleth, and the end of that man will be naught.

WHEN I had gotten a shadow and out-side of learning, I left the University, and tooke upon me to be a Schoolemaster: God forgive mee, I was a bad one: for, how could I frame children to godly learning, being ungodly, and ill learned?

I undertooke to teach more than I had learned my selfe? I was new-fangled, and negligent in teaching: and yet tyred and dulled my schollers by keeping them too long at their bookes, and by fierce correction, and cruell beating of them.

O yee Schoolemasters, I pray you for the reverence of God, be well advised: The schooling of children is the nursery of Christians: therefore you ought to be learned and vertuous, that you may traine your
schollers

schollers to bee the Disciples of Christ.

The devill will practise to make you his under-schoole-masters, that you may fit your schollers to bee his servants.

To prevent this danger, you cannot be too carefull of your behaviour every way.

Take no more upon you than you know your selfe able, by the grace of God, to performe; follow the common way of teaching commanded by authority.

It is to be wished that the Grammer for the Latine tongue, were one whole book, the rules in English, the examples in Latine.

Teach your schollers their lessons very leasurely and plainly, heare them their lessons mildely and patiently, correct them for their faults mercifully and sparingly. What man fearing God, can finde in his heart to play the tyrant among Gods tender children, reviling, buffetting, striking, scourging, and terrifying them with
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thundering speeches, as if they were dogs, yea limmes of the divell? No man can with a safe conscience so cursedly use a beast, as I in word and deede have used my schollers, I pray God forgive mee, and grant that no Schoolemaster offend in that point.

Thinke with your selves how hateful such rigorous usage is to God, and his holy Angels, who have the charge of children.

Frame your Schollers by all means to feare God, and to please him, and then assure your selves, that over and above whatsoever their fathers and friends give unto you, hee will give you a rich reward.

It is not good to hold children too hard, or too long at their books: for their wits are tender, and therefore ought to be gently used, and often refreshed. Our Lord Jesus Christ blesse all Schoolemasters, that they may know, and doe their duties, to the continuall increase of right Christian learning. Amen.

I Presumed with all mine abominable vices to enter into the holy Ministry, and have beene a professed Minister of Christ, that is, a soule-keeper, and a soule-feeder almost twelve yeares: Jesu Christ forgive me, I tooke upon me to preach, neither understanding the Word of God, nor endued with the power of godlinesse. Therefore I have indangered the salvation of many people, even as an ignorant and dishonest Physician doth hazzard the bodily life of them that take physicke by his appointment.

Although water in the spring-head be pure and wholesome, yet if it bee carried from thence in an uncleane and poysoned vessell, who can drinke it without danger? The word of God is in it selfe most pure and wholesome, but my preaching hath defiled it with ignorance, and with the wicked infection of pride, envie, wrath, covetousnesse, and all sinnes; every vice
upon

upon occasion putting it selfe into my sermons. Moreover, if I preached any thing according to the word of God, I utterly unpreached and denied it in my life and conversation. Alas, how many soules may justly challenge mee before the face of Iesus Christ, for giving cause of their damnation! I cannot say upon my conscience, that all this time wherein I have taken upon me to be a minister, I have done my duty, so much as to the saving of one soule. A true Minister of Christ should be a meanes to turne all evill from his sheepe, and to procure all blessings unto them: but I contrarily have beene a meanes to turne blessings from them, and to bring misery upon them. It had beene better for mee to have gotten my living by begging from doore to doore; yea lesse had beene my sinne, if I had lived by stealing and robbing: for hee that is a Minister and doth not discharge his duty, is a theefe and a robber in the highest degree:

degree; because he robbeth God of his people, and robbeth people of their salvation. How is it possible for me to escape the vengeance of hell fire?

All you that purpose to bee Ministers in the Church, for Christs sake take warning by me. Before you enter into the ministry, examine your heart, according to your conscience, in the sight of God, what mooveth you to be a Minister, and what you principally desire and intend; for looke what you minde, that you will follow, and to compasse the same, neglect all other things. Therefore if you perceive that your minde is chiefly set upon wordly gaine, or glory, take no soules to keepe; for you will let them sinke or swim: and notwithstanding what shew soever you make, they shall bee sorrily respected, and many waies unfitted. But if you doe chiefly aime at the glory of Christ in the salvation of Christians, you are the blessed of the Lord: God increase the number of
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of you ; for you will not sticke to lose any worldly commoditie, yea, your own life, rather than hazzard the losse of one soule : enter therefore in the name of Jesus Christ. But before you take a charge of soules upon you, give all diligence that you may have a good understanding in the word of God, and that the power of godlinesse may bee in your life and conversation: for if the blinde lead the blinde, they fall both into the ditch ; and hee is gracelesse, that having sight, doth lead the blind out of the way ; because the blinde will follow their leader. The peoples eies are never well opened untill the light of their Minister doe so shine before them, that they may see his good works, and glorifie God in following his example. O happy is that Minister that ever he was born, who before hee undertaketh a charge of soules, hath the grace to overcome the temptations of Satan as Christ did.

Mat. 4.

Being made a Minister, and having a charge of soules, beare alwaies

in minde, that you must be answerable to Christ for every one of them. So that whatsoever a Minister might possibly doe to save them, you shall dearely abide it if you performe it not. This moved *S. Paul* to warne every one, and teach every one, in all wisdom, that he might present every one perfect in Christ Jesus. Col. I. 28.

Therefore you knowing the terriblenesse of the Lord, must approve your selfe unto God, and to every conscience of man, woman and child in the sight of God, carefully and discreetly waiting upon your charge, that you may give to every one their portion of meat in due time. You must truely teach Gods people the way of salvation out of his word. Therefore in understanding and expounding the holy Bible, follow the consent of ancient and learned Writers, and those especially who are reported to have lived an holy life: for God in all ages doth most respect them that feare him, and they have most certaine knowledge of his will.

will. Others although they seeme exceeding learned, yet they are full of errours, because the spirit of deceit hath power in them. Therefore take heede.

Desire not to be singular, nor to differ from others: for it is a signe of a naughty spirit, which hath caused much evill in the world from the beginning. Teach people that which doth necessarily concerne their salvation; for it is a temptation of the devill to busie folkes mindes with by-matter, that they may neglect the main work of saving their soules.

A minister ought diligently to take particular knowledge of his charge: who be young in understanding; who be ripe in discretion; who be sicke in sinne, and who be sound in soules: that he may accordingly diet them. Much preaching and teaching do not take that good effect which it might, if peoples understanding were ripened to heare it. There is a certaine teaching called the A, b, c, of Gods word; because even as a scholler

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must learne to know letters, and to spell them together before hee can read; so must a Christian first learne the ground-worke of Religion, before he can well proceede in the understanding and practice of Gods word. I have found elderly people, that seemed to be much delighted in hearing the word of God preached, yet notwithstanding strangely ignorant in the foundation of Faith. As for example: they did beleieve in the Sonne of God, and yet did not thinke that hee was in time before the virgin Mary. How is it possible, that people should be ignorant of such points, commonly preached and printed? Because they are not instructed orderly, pithily, and plainly: orderly, as children are taught to read; pithily, for many words and toilesome circumstances doe bring an ignorant hearer into a wood, where he loseth himselfe; plainly, for termes of art, and fine eloquence are not fixable to the Gospell of Christ: because in darkening the

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understanding of some, and tickling the eares of others they hinder the working of the matter. Fye upon all vaine-glorious shewes : *For the kingdome of God is not in word, but in power, 1. Cor. 5. 20.*

If you doe not so teach the will of God, that the very ignorant may well understand it, and keep it in remembrance ; what answer can you make to Jesus Christ when he calleth you to a reckoning?

Although a Scholler be taught to know his letters, yet many times hee is not well instructed to spell them together : So the Foundation-points of Religion may be taught ; and yet not well put together. For example : Christians are justified by faith in Jesus Christ, without the workes of the Law, *Rom. 3. 28.* This is one point. Christ will judge all people according to their workes, answerable to the practice of their lives, *Mat. 16. 27.* This is another point. Now unless these two points be rightly joyne together, the devill will make some utter

utterly neglect works, and others altogether to presume upon their own deserts.

Justifying faith is the gift of God, and bringeth forth good workes, whereby true Christians are justified at the day of judgement.

The capacitie of people is like unto a small bottle with a narrow mouth: if you poure in wine hastily you shall spill much beside, and if you doe exceede their measure they will runne over: no worke or employment in all the world doth require more carefull diligence than the Office of a Minister.

Although you teach and preach very much, and in plaine words, yet your sheep will specially regard your practice of life, because their nature is to bee led rather than to bee driven.

I would I had preached lesse in words, and more in workes. Your conversation must bee every way square to your profession: for you cannot so much as speake a word in

jest, but it shall be heeded and considered. Yea, if there be any ill word spoken in your hearing, people will marke how you take it. Beleeve me upon mine experience : if there be gaps in your conversation, your sheep will thereby runne out from Christ; yea, they will boldly make gaps themselves, presuming that they may with as little danger sin in one kind, as you in another.

When I as a Curate entred into a charge of soules, the people at the first had such a reverent opinion of me, by reason of mine earnest plainnesse in preaching, that they were very carefull lest I should see any fault in their behaviour : but afterward, when they perceived that the practice of my life was not according to my preaching, they grew in a manner carelesse what they said, or what they did : whereas if I had not lost that first reputation, I thinke in my conscience, that many, yea most of them would have amended their wayes.

A minister ought to bee grave and milde. Gravitie without mildnesse is furlinesse; and mildnesse without gravitie is lightnesse. Jocond jesting, and scoffing behaviour doth not become a Minister; for he is the Messenger of God, and waightie is his message.

It is a true saying, that too much familiarity breedeth contempt; and so I have alwayes found it. Therefore use to retire your selfe, and bee no common companie-keeper: for howsoever you may preserve your personall reputation, yet the power of your office, which is much grounded upon a reverent estimation, will be by company-keeping many waies diminished. The appearance of any vice in a Minister doth disable his ministerie, specially pride and covetousnesse. It were to be wished that ministers would in their apparell and gesture, use decency, shunning all vanitie and bravery, whereby the humblenesse and meekenesse of Jesus Christ might be seene in them.

You that teach others to be content with that which they have, ought to shew your selves free from filthy covetousnesse.

Keep alwaies within compasse of your maintenance, that you may be before hand; else you shall runne into many inconveniences. For first, you shall by want bee forced to lose your libertie: for, as *Salomon* saith, the borrower is a servant to the lender: Then much more is the receiver servant to the giver. An heathen man said truely, Hee that taketh a gift loseth his libertie. Who hath more cause to keepe himselfe free than a Minister? for if he be ingaged to any, the devill will tempt him to sooth them in their sinnes, or at least to bee tongue-tied, and not to reprove them for their faults. Alas! in what wretched state are many Curates? for they are driven to seek their commodities where they can finde them.

Another inconvenience in a hinderly Minister, is, that he cannot be bene-

beneficiall to the poore ; which is a very speciall point in a Minister. For how can it appeare that he is zealous to feede mens soules, that hath no care to comfort their bodies ? Therefore Christ and his Apostles were very diligent to provide for the poore. An ancient Writer testified to an *Justin* heathen Roman Emperour, that *Martyr*. among Christians the Minister is a provider for all needy people.

Although any other Minister seeme faultie, and have an ill report, yet do not endure to speak or heare any evill of him ; for so you should very much offend, and incourage others to bee distasted with the Ministerie.

Doe not envie nor despise any Minister whomsoever, nor meddle with any mans charge but your owne.

Suffer much wrong rather than enter into strife. Bee no partie nor partaker in any contention.

If you bee assured that any one doth amisse in your parish, tell him his fault secretly, and very kindly,

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befeeching him in Christs behalfe
to turne unto God. Whosoever fall
out, do not you appeare to be adver-
sarie to any one, nor to uphold the
partie against him. It will hinder
your ministry, and peradventure
put you into more trouble than you
can imagin. Contention and partaking
hath tormented me very grievously;
for I met with those that overmatch-
ed me, and laid heavie accusations
upon me. God forgive me and them;
and God give you the heavenly bles-
sing of quietnesse. Hate all jarring
and snarling; for they are dogged
properties: as also fawning, and flat-
terie. He is a right dogge, that will
one while snarle, and another while
fawne, as I have foolishly done.

Be a man of wisdom and few
words. Be slow to speake, and short
and sweete in speaking. A man full
of words is full of many offences.
Last of all, I commend unto you a no-
table sentence which the holy Ghost
sent to a Minister.

Tim. 2. 4.

*No man that is a Warriour en-
tanglsth*

a loaden Conscience. 121

*tangleth himselfe with wordly busi-
nesse, that he may please him who
hath chosen him to be a souldier.*

I doe humbly beseech thee blessed
God, even upon my knees, that he
will for Jesus Christs sake, give unto
all Ministers the grace to perceiue
and performe the true meaning of
that sentence.

Amen, Amen.

[illegible]

